لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Ikha 1355 — October 1976

ACTING EDITOR
NUR-UD-DIN MUNEER

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
Nazir Islah-o-Irshad,
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Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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ACTING EDITOR

NUR-UD-DIN MUNEER

Contributing Editor

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The Review of Religions

RABWAH, PAKISTAN

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The Reformer of the Present Age

The following excerpts, taken from English translations of the writings of Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam offer a sample of his pronouncements on various issues regarding his status, his mission and his teachings. The selections had to be very few due to the paucity of space. It is hoped, however, that there is enough in them to incline the reader to know more about him and to give heed to his message.—[Ed.]

His Status

— 1 —

I have important news to communicate and I do so

thinking it my duty towards God. The news I have to communcate is that at the head of this 14th century God has sent me so that I may rejuvenate and promote the Faith of Islam.

At this critical time it is my duty to expound the beauties of the Quran and points of greatness of the Holy Prophet (on whom be peace and the blessings of God), also reply to the enemies of Islam with the help of God-inspired insight, and with His blessings and signs and with knowledge specially granted by Him.

(Tabshir, Rabwah, Blessings of Prayer, p. 40)

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— 2 —

I say on oath and in the name of God—God who has all power over my life and limb—that I have been sent by God to reform and restore. Was it not imperative that at the head of this century of troubles and trials, there should come a rejuvenator from God, announcing to all and sundry his divinely appointed role and station? It will not be very long before you will know me by my work. Every one has thus come has suffered opposition at the hands of the ignorant Ulema of his time. At last when he is discovered and recognised it is by his work. A bitter tree cannot yield sweet fruit. And blessings of God are not granted to him who is not of Him. Blessings are for His favourites.

O men! Islam has become very weak. There are enemies besieging it on all sides. Objections and criticism raised against Islam make a colossal figure. They could be more than three thousand. Show your faith by your help and join the Fold of God.

And peace on those who follow the guidance.

(Tabshir, Rabwah, Blessings of Prayer, p. 42)

— 3 —

Muslims and Christians—with some difference—believe that 'the Messiah son of Mary was raised to heaven with his physical body and so, at some future time, he will descend again

from heaven ! '

In this book I have explained that this belief is not true and that descent envisaged in this belief is not the literal descent of the selfsame Messiah son of Mary. Descent is a metaphorical description of the coming of a likeness of the Messiah, which description, according to divine communication and revelations, applies to this humble one.

(Tabshir, Rabwah, Explanation of objectives p. 1)

— 4 —

This humble one has come from God with Truth, Signs of Truth you will see on all sides. Time is not far, nay it is very near, when you will see angels in troops descend from heaven, moving men in Asia, in Europe and in America,

You know it from the Quran that angels must descend along with the Vicegerent : so that they may turn men's minds towards the truth. Better, therefore, that you wait for the appearance of this sign. If no angels descend, and no visible sign of their influence, no general—a more than ordinary—movement towards the truth takes place, then you may think no one has come from heaven. But if all this comes to pass, beware lest by rejecting the truth you become a people rebellious in the sight of God.

(Tabshir, Rabwah, Victory of Islam, pp. 13-14)

— 5 —

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Now I myself have seen during this time about 150 prophecies fulfilled, all based on communications from God. If I am called *Nabi* or *Rasul* how can I refuse ? Why should I fear anyone but Him ? I say on oath in the name of God Who has sent me, to fabricate anything in Whose name is to earn His curse—that He has sent me after making me the Messiah of Promise, that I have full faith in my transparent *Wahy*, the truth of which has become established for me by sign after sign. My faith in it is as firm as is my faith in the verses of the Holy Quran. There is no difference, not the slightest. I am

ready to stand in the House of God and declare on oath that God Who speaks to me is the same God Who spoke to Moses, to Jesus and to the Holy Prophet Muhammad the Elect (on whom be peace). Earthly signs have witnessed to my truth as well as heavenly signs. Heaven has witnessed for me as well as the earth. Both have declared that I am the Promised Vicegerent. I was to be rejected also, according to the prophecies. Those whose hearts are shrouded by prejudices do not accept. But I know God will help me the way He has always helped His Messengers. My opponents must fail. They have not the help of God. (Ek Ghalti Ka Izala pp. 7-8)

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— 6 —

I swear by Him Who is the Master of my life, I am honoured with the certain and the unmistakable Word of the Holy God; I am so honoured almost day in and out. And as to the God to Whom Jesus says: "Why hast Thou forsaken me?" I find that God has not forsaken me. Like Jesus, there has been many an attack on me, but in all such attacks it was the enemy who was frustrated. A conspiracy was hatched to get me hanged, but I was not crucified like Jesus; on the other hand, at all times of tribulation, my God saved me. He showed great miracles for me, and succoured me with His strong Hand, and, with a thousand Signs He proved to me that He was the God Who sent down the Holy Quran and Who sent the Holy Prophet (peace and the blessings of God be upon him). I do not consider that Jesus Christ in any way surpasses me in this respect, i.e. I have been given the Word of God just as he was given the Word of God; as miracles are ascribed to him, so I find myself with certitude the recipient of those miracles—nay, even greater miracles than those; and all this honour I have had through following a Prophet of whose high rank and status the world is ignorant, i.e., our Master, the Holy Prophet Muhammad, the chosen one, (peace and the blessings of God be upon him). It is strange indeed that ignorant people

should say that Jesus is alive in the heavens, whereas, the signs of being alive are to be found in the Holy Prophet (peace and the blessings of God be upon him). Through this Prophet we have seen the God Whom the world does not know; the door of divine communion which is closed to other people, has been opened to us through the grace merely of this Prophet; through this Prophet we have seen the miracles which other people narrate only as fables, and we have seen that this Prophet was raised to a height beyond which there were no honours open to man. It is strange, however, that the world should be ignorant of this. People ask me, why I have laid claim to Promised Messiah-ship. But I say it truly that, by rendering complete obedience to this Prophet, one can even be greater than Jesus. The blind would say, "This is heresy, but I say, it is you who are deviod of faith. Do you know what is *Kufr* (heresy)? *Kufr* (heresy) is in you. Had you known the meaning of,

اهدنا الصراط المستقيم صراط الذين انعمت عليهم

(i.e.- guide us to the right path, the path of those whom Thou hast favoured (Ch. 1 : 6-7).—Ed.), you would not have uttered such a heresy. God wants you to realise that by rendering complete obedience to the Apostle, you can develop in yourself the varied qualities of all the apostles, whereas, you would call it heretical if a man were to attain the qualities of one prophet. (Tabshir, Rabwah, Fountain of Christianity, pp. 33-35)

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— 7 —

Remember wherever I have denied being a prophet (*Nubuwat*) I have denied in the sense that I am no independent bearer of a Law or Shariah nor am I an independent prophet, prophet in my own right. But in the sense that I have received spiritual graces from my Mentor and Master, my *Rasul*, that I have been awarded his name and have been gifted with knowledge of the Unseen through him, and because of him, I am a *Rasul* and *Nabi* but without a new Shariah.

Being a *Nabi* in this sense I have never denied. In this sense has God called me a *Nabi* and a *Rasul*. So in this sense I do not—even now—deny being a *Nabi* and *Rasul*.

I have certainly said :

من نیستم رسول و نیاوردہ ام کتاب

I am no *Rasul*, and I have come without a Book.

But what I meant when I said this was that I am no Law-giver.

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It must be remembered always—and must never be lost sight of—that while I have been called a *Nabi* and *Rasul*, I have been informed by God that I owe these graces not to myself but to a holy heavenly being whose spiritual tutelage I have enjoyed : he is Muhammad the Elect (on whom be peace and the blessings of Allah).

It is through mediation by *him*, through affiliation to *him*, and by earning spiritually *his* names Muhammad and Ahmad, that I am *Rasul* and *Nabi* : *Rasul* that is one sent, as well as *Nabi*, that is one who receives revelations of the Unseen from God. The Seal (*Khatam*) or *Khatam-al-Nabiyyin*, thus remains intact. I have had those names bestowed on me through the mirror of love and devotion.

If anyone takes umbrage at God calling me a *Nabi* and *Rasul* it would be foolish on his part. The way I become a *Nabi* and *Rasul* does not break the Seal God has put on *Nubuwat*.

(Ek Ghalti Ka Izala, pp. 8-9)

— 8 —

I am the light of this dark age ; he who follows me will be saved from falling into the pit prepared by the Devil for those who walk in darkness. I have been sent by God to lead the people of the world to the true God through peace and humility, and to reassert the reign of morals in Islam. God has provided me with heavenly signs, for the satisfaction of seekers after truth. He has done wonderful things in my support ; He

has disclosed to me secrets of the unseen and of the future which, according to the holy books, is the sign of a true claimant to divine office, and He has vouchsafed to me holy and pure Knowledge. Therefore, the souls which hate truth and are pleased with darkness, have turned against me. But I decided to be sympathetic towards mankind—as far as I could.

(Tabshir, Rabwah, Jesus in India, p. 18)

His Mission

— 1 —

If you have faith, therefore, you must render thanks to God. You must prostrate again in gratitude to him. This is the time your fathers waited to see but it did not come. Generations went by and it did not come. It has come for you. It is for you to be grateful for it, for you to benefit from it. I must say and I cannot be stopped from repeating that I am the promised one who has been sent to restore the faith, to re-establish it in the hearts of men. I have been sent exactly as was sent my prototype to follow the man of God they call *Kalimullah*. I have come like him whose spirit underwent hardships in the reign of Herod and was at last raised to heaven. My coming became imperative after the coming of the second *Kalim*, he who is greater than the first *Kalim* being the chief of all prophets. This second *Kalim* came to defeat and disgrace the Pharaohs of his time. It is of him that it has been said in the Holy Book,

انا ارسلنا اليكم رسولا شاهداً عليكم كما ارسلنا الى فرعون رسولا

In accordance with this the second *Kalim*, similar to the first but superior to him in spiritual rank, was also promised a Messiah similar to the first. This second Messiah has come in the power and character of the first—at a time similar to his and after the lapse of a similar length of time after his own

Kalim: that is after about 1,400 years. His coming is described in prophecies as a descent from heaven but the descent is a spiritual descent. In holy idiom men who achieve perfection rise to heaven. When they come to reform their people they may be said to descend from heaven. The second Messiah has descended at a time which resembles in all essentials the time of the first Messiah, the Messiah son of Mary,— that it may serve as a sign for those who understand.

It is up to every one now not to hasten to reject. To do so would be to challenge God. True, there are men steeped in darkness or in thoughts of their own. They will not accept. But the time is near when God will make plain to them their error. (God has said:)

"دنیا میں ایک نذیر آیا پر دنیا نے اس کو قبول نہ کیا

لیکن خدا اسے قبول کریگا اور بڑے زور آور حملوں سے اس

کی سچائی ظاہر کر دے گا"

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"A warner came unto the world but the world accepted him not. God, however, will accept him and manifest his truth by mighty signs."

These words proceed not from the mouth of man. They are God's words, of the Mighty Lord Himself. The mighty attacks mentioned in this prophecy are near. But these attacks are not by physical weapons, not swords or guns. These are spiritual weapons which will come as help from God. A battle with the Jews of our time will ensue. And who are these Jews? They are the worshippers of external forms who have acquired complete resemblance with the Jews of yore. The sword of Heaven will cut them up, the Jewish ways will be destroyed. All those who resemble the Anti—Christ, those who love this world overmuch and who have only one eye, having lost the eye for spiritual truth, all of them will end by the sword of solid unanswerable arguments. Truth will prevail. A new bright day

will dawn again for Islam. Same as it did before. The sun of Islam will rise in full bloom, same as it did before. But this will not be at once. Imperative it is that this should not happen until we have proved our worth by devoted hard work, by offering our life-blood, by sacrificing our rest and peace, by accepting all indignities for the dignity of Islam. **The new Life of Islam demands A great Sacrifice from us. What is this Sacrifice? It is our lives: On this Sacrifice depends now the Life of Islam, the Life of Mussalmans,** the Manifestation of God in our time. Sacrifice is of the essence of Islam. And this is the Islam that God wants to restore. To bring about this great transformation, it was necessary that God Himself should establish a workshop, adequate and efficient in all respects. So, He the Most Wise, Most Powerful, let this workshop come into being by sending this humble one to undertake this work of reforming mankind. This workshop He has divided into several branches, all devoted to the dissemination of truth, the propagation of Islam. Of these branches one branch is concerned with the preparation of books, one of the tasks assigned to this humble one. To perform this task I have been gifted with special knowledge. Knowledge which is not within man's capacity, which can be acquired only by the Help of God, which comes not of human effort but through the Holy Spirit. Instruction by the Holy Spirit has dissolved our difficulties.

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A second branch of this workshop is concerned with the publication of leaflets which, also under divine command and for satisfaction and conviction of all concerned, has already been undertaken. More than 20,000 leaflets on Islamic truths and arguments have been published. The process is continuing according to need in the future.

Third branch of this Divine workshop relates to visitors and inquirers those who choose to travel and come to me in search of truth or for other purposes.

The fourth branch relates to correspondence with an increas-

ing number of inquirers, truth seekers and opponents. During the years that have just gone by more than 90,000 letters must have been received, all of which had had replies written to them. Excepting of course a few which were thought to be of no consequence or meaning. This work continues. Every month a large number of letters, from 300 to 700 or 1000 have to be exchanged.

The fifth branch of the Workshop established by God Almighty through special revelation—as I hope—is a widening stream of initiates, those who enter *Baiat* and make a declaration of affiliation. At the time of introduction of *Baiat* God said to me:

> The earth is rent by a storm of misguidance. At this time of storm make this boat. So that he who embarks on this boat will be saved from drowning and he who goes on refusing invites death.

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And He said:

> He who slips his hand in your hand slips it not in your hand but in the Hand of God.

Yes, and God also gave me the tidings:

> I will cause you to die and raise you to Myself. But your true followers and friends will survive till Doomsday, always prevailing over your deniers.

(Tabshir, Rabwah, Victory of Islam, pp. 7-30)

— 2 —

This humble one is similar in character to other holy ones. The subject is described in detail in my *Barahin-i-Ahmadiyya*. But similarity to Jesus Christ is more pronounced. Because of this similarity, this humble one has been sent in the name of Jesus Christ. So that belief connected with the Cross may be banished. I have been sent to break the Cross, to kill the swine. I have come from heaven with angels on my right and left. Angels whom God will send, nay, is already sending into willing

hearts. This, to help complete my mission. Even if I speak or write nothing, even then the angels who have descended with me will carry on their work. They have maces in their hands, given to them so that they may break the cross and break the idol of man-worship. (Tabshir, Rabwah, Victory of Islam, p. 11)

— 3 —

It is the will of God Almighty to draw mankind living in habitations anywhere in various lands, in Europe or Asia to monotheism. He desires to gather all His creatures of an upright nature into the fold of one single religion. This is the purpose of God for which I have been sent unto the world. So you should always strive to realise this object, but with gentleness, humility, high morals and prayers. (Al-Wassiyyat, pp. 8-9)

His Exhortations

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— 1 —

Readers ! May God protect you Here and Hereafter ! After a long time, this humble one invites your attention to this imporant Essay—on a Divine Workshop to which God has appointed me for the promotion of the Faith of Islam. In this Essay—with such power of communication as God has given me—I wish to explain to you the importance of the Workshop and the need to help it. So that the duty to explain and invite which lies with me may be done. In addressing you, I am not concerned how my Essay will influence your minds. All I am concerned with is my duty, the duty to deliver this message ; which I owe to you as one owes a debt to some one else. It matters not whether the message falls on willing ears or deaf, whether it is welcomed by them or not, and whether readers trust my good intentions or not.

و افوض امری الی الله و الله بصیر بالعباد

And I resign my cause to Allah and Allah watches well over His men".
(Al-Quran : 40:45)

Now I turn to the Eassy itself.

Ye who seek truth, and ye who faithfully love Islam! Ye know that the time is very dark in which we live. Corruption has set in—in men's faith as well as in their actions. A swift and evil wind blows on all sides spreading error and transgression. What is called Faith amounts to words repeated in mechanical fashion and what are called good works amount to a few rites, to some extravagant practices or hypocritical activities. True piety and virtue have been forgotten. The philosophy and science of this age run counter to spiritual aspirations. The influence they exert is bad to an extreme and conducive to spiritual blindness. They stimulate thoughts dangerous and impulses satanic. Those who become engrossed in these studies lose their religious convictions. So much so, they begin to hold divine truths and contempt and prescribed ways of worship—prayers, fasting etc.,—in ridicule. The Being and Existence of God are not serious propositions with them. A great many are anti-religious, steeped in naturalistic thinking and born and bred as Muslims they become hostile to religion. College going young men, even before they are out of college, say good-bye to their faith and their duties towards the faith.

And this is only a part of the scene full of obnoxious error and misguidance. There are other parts of the scene—by the hundred—all as obnoxious. It is but true that honesty and integrity have disappeared from the earth, as good as no more. Cheating and lying have gone to extremes, all in the pursuit of worldly ends. The most mischievous men are said to be the ablest and the most competent. Deception, dishonesty, sin and delinquencies of various kinds, lying, fabricating, the worst kind of intriguing and scheming are on the increase. Add to these, those bitter quarrels and disputes which excite animal passions and violence. All like a terrible storm. The more enlightened people become in the new sciences, the more their knowledge of established laws increases, the more deficient they become in decent and good behaviour, and in dispositions of

modesty and shame, in the fear of God and love of straight dealings.

The Christian teaching is laying so many mines to blow up truth and faith. Christians are out to destroy Islam and ready to use lies and fabrications in ways most subtle, and on all occasions and with the help of ever new techniques—all directed to beguile and lead people astray. Christians are defaming and lampooning the Holy Prophet, the perfect man who proved himself the pride of holy men of all times and chief among the saints and apostles of the world. They hesitate not to caricature him in theatrical shows. They try and project a most hateful image they can invent of him. The worst that vicious and unchaste minds can think of is levelled against Islam and the Holy Prophet of Islam to lower them in the eyes of the world.

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Now O Mussalmans, hear and near attentively that this campaign against Islam and Islam's holy influence cannot be defeated by ordinary methods and means. The campaign is backed by the most complex fabrications and the most carefully planned devices that Christians can design. It is pursued mercilessly, with no thought of the expenditure involved. It does not exclude some most shameful devices which decency forbids us to detail. It is a campaign let loose on a large scale and pushed by the worst possible wizardry by Christian peoples, followers of Trinity. Such a campaign cannot be countered by ordinary methods. It cannot be beaten unless its magic and wizardry are confronted by the miraculous power of the Hand of God. Only miraculous power can and will smash this campaign and not without it can we save our simple souls from this vicious Western magic. To think of anything else would be sheer folly. No wonder, therefore, God Almighty has chosen from amongst the true Muslims of our time this humble one and blessed him with His revealed word and with other divine favours that this vicious magic may be undone.

He has taught me the special ways by which we can reach

Him. He has gifted me with other divine favours—miraculous powers and knowledge of the subtleties of spiritual life. So that with this miracle may be smashed the waxen idol which Western magic has raised in our time.

In short O Muslims the coming of this humble one is a miracle. It is a miracle to dispel the darkness of Western magic. Was it not imperative that this magic should be dispelled by a miracle? Do you think it strange and incredible that to confront and defeat the terrible intrigues—I call magic—there should be a dazzling manifestation by God with the compelling power of a miracle? (Tabshir, Rabwah, Victory of Islam, pp. 1—5)

— 2 —

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O ye people who have been called to righteousness and truth, rest fully assured that Divine attraction will take its birth in you, and you will be washed clean of the ugly blot of sin, only when your hearts become brimful of firm conviction. Perhaps you will say that you have this conviction, but you should take care to remember that this feeling is not more than a delusion on your part. *That* firm conviction is most certainly not yet yours, for you do not display the conditions which necessarily must go with it always. You have not yet given up your sinful ways; you have not yet taken the first step which you ought to have taken the moment this firm conviction became yours. You do not yet fear sin as you should. You can very well think out the question in your own mind. A man never puts his hand into a hole which he knows to be occupied by a poisonous snake; nor does he knowingly partake of a food he has reason to believe has been poisoned. Nor will he thoughtlessly walk into a thicket of trees which harbours a lion. Then how can your hands and feet, your eyes and ears, dare to sin when you have the same degree of certainty in regard to the punishment and reward from God on your conduct in life? How in the name of reason can you throw yourself into a fire which you know will burn

you to ashes? And always remember that defensive ramparts built by firm conviction against sin are veritably as high as the heavens, so that Satan cannot scale them to get you, after you have once properly built them up.

Everyone who is purified, is purified through firmness of conviction. It is conviction which gives you the strength to bear hardships, even to the extent of persuading a king to abdicate his royal throne and take to the life of a mendicant. Conviction dissolves all difficulties. Conviction enables a man to see God. All ideas of any atoning sacrifice are false, for every kind of purity comes only from firm conviction. The only thing which delivers a man from sin, and advances him in sincerity and steadfastness, far ahead of the angels themselves, is conviction and conviction alone. All religions which fail to create this firmness of conviction are false. All religions which fail to show God by means beyond any shadow of doubt are false; and all those religions are false which contain nothing more than a handful of tales and fables about what happened in the past.

— 3 —

O ye who are rich, who are kings, who are millionaires: among you there are few who fear God and remain truthful and steadfast in all His ways. Most are such that they attach their hearts to the riches of this world, spending all their lives in this preoccupation, without giving any thought to death. Every rich man who does not address himself to God in prayer, whose attitude to God is one of heedlessness, will have on his head the sins of all those who are connected with him. Every rich man who drinks shall have on his head the sin of all those under him who drink with him. O ye wise! This world will not last for ever. Take a hold on yourself and be steady. Give up every excess. Leave all intoxicants. Wines, and beers, and wishkies, and the like, are not the only harmful drinks, Opium, *ganja*, *charas bhang*, *taree*, and all other intoxicants, the use of which with you becomes a matter of habit, have all a deadly

effect on the brain, and in the end prove fatal. You should keep away from all such things. In fact we cannot understand at all how and why you take to the use of things which, in front of your own eyes, every year prove to be undoing of thousands of people and bring about their death, while the punishment to come in the world hereafter is something quite apart, over and above the disadvantages which go with these things here. Become righteous and God-fearing, so that you should live longer lives, and be blessed by God. Too much indulgence in luxurious, easy, irresponsible living is a curse, as it is ill mannered, to be indifferent to the sufferings of others.

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Every rich man is as much answerable for the due discharge of his obligations to his Creater and his fellowmen, as a poor man is. In fact a rich man is even more answerable. Indeed how unfortunate is he, for the sake of this brief life in this world, who completely turns away from God; who uses forbidden things with such fearlessness as if they were quite lawful; when angry who raves upon people like a madman using abusive language, ready to wound and kill; and who, in the pursuit of his lust, becomes shameless in the extreme. Such a one will never know real prosperity. My dear people! You are in this world only for a few days, of which a large part is already past. Do not displease your Master. Even a temporal government, if displeased with you, can destroy you. Therefore how much more it behoves you not to displease your Creator. No one can destroy you if you are held righteous in the eyes of the Lord. He will Himself protect you, and no enemy thirsting for your blood shall be able to harm you. Otherwise there is no protection for you, and you shall have to live in constant fear of your enemies, uneasy and restless, full of forebodings; and the later days of your lives would pass in great anguish of mind. God Himself becomes the protection of those who stand with Him. Therefore come to God, and leave off all kinds of opposition to Him. Never be negligent in the discharge of the obligations He has laid on you. Never oppress His

creatures, with hand or word of mouth, and always remain in fear of the wrath of heaven, for herein lies the only way to salvation. (Our Teaching, pp. 38-40)

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— 4 —

So all ye people, counted as members of my community ! in heaven you shall be counted members of my following only when in all truth you actually begin to advance on the paths of righteousness. Offer your five daily obligatory prayers with such concentration and awe of mind as though you were seeing God in front of you, with your physical eyes. Observe the days of fasting for the sake of God in full sincerity. All among you who are liable for *Zakat* should never fail to discharge this important obligation ; and those on whom the pilgrimage to Mecca has become obligatory, without any obstacles standing in the way, should duly undertake that blessed journey. Do all good deeds with the proper care they deserve, forsaking evil from a real repulsion rising in the heart. Be very, very sure that no action, whatsoever, can take you to God if it is devoid of righteousness of the heart. The root of everything good is *Taqwah,* (fear of God) in whatever action this root is not lost, that action will never be devoid or futile. It is necessary, too, that you be tried by being thrown into diverse griefs and distresses, even as those before you were tried. Be, therefore, forewarned lest you stumble when the time came. The earth, with everything in it, can inflict no injury on you, provided your contact with heaven is firm. Whenever any injury comes to you, it will come only from your own hands. If all your honour on this earth is lost to you, God will give you an honour in heaven that shall never wane. Therefore do not leave Him, whatever you may have to go through. You are bound to be persecuted in diverse ways, and many of your hopes will be denied to you, but in such cases you should not grieve, for the Lord your God shall put you through trials, to test whether or not you remain firm. If you desire that the angels in heaven should sing your praises, then take the beating many people

shall give you, and rejoice ; hear abuse and give thanks to the Lord ; experience disappointments but do not break away from Him. You are the last people of God. Practise the good to an extent where it reaches its highest perfection. Everyone among you who relaxes and becomes lazy, shall be thrown out of the community, as a dirty thing is discarded and thrown out. He shall die with regret in his heart, and he will not be able to injure God in any way. Lo and behold ! With great joy I convey to you the glad tidings that your God does indeed really exist. Although all are His creatures, but He selects only those who select Him. He Himself comes to whosoever goes to Him. He bestows honour upon those who honour Him. After you have straightened your hearts, and purified your tongues and eyes and ears, you come to him, and He shall accept you.

In point of belief, all that God desires from you is just this that you hold God is One, and that Muhammad, may peace and the blessings of God be upon him, is His Prophet, *Khatam-al-Anbia*, and the greatest of them all. After him there is to be no other Prophet except one who should be given the mantle of *Muhammadiyat* as a *burooz*, since the servant is not separate from his master, nor a branch different from its root.

Having explained all these things, I repeat once more that you must not rest satisfied merely because in outward form you have taken *bai'at* at my hand. The outward form means nothing : God sees what lies inside your hearts, and He would deal with you on the basis of what He sees there. Lo and behold ! I herein discharge my duty unto you, by making it plain that sin is a poison. Do not take it. Disobedience to God is a dirty death which you should avoid. Turn to prayer that you should get the strength. At time of prayer, if a man does not firmly believe that Allah has power over everything, except what may be contained in a previous promise, such a one is not of my community. He who is caught in a tangle of worldly greed, and never even raises his eyes to things which pertain to the next life, is not of my community. Whosoever does not wholly and completely keep away from every sin and

every evil action, like wine, gambling, looking lustfully at women dishonesty, bribes, and from every kind of illegal gratification, he is not of my community. Whosoever is not constantly turning to prayer, and does not remember Him in absolute humility of spirit, he is not of my community. Whosoever does not give up association with a had companion, who exercises an unhealthy influence over him, he is not of my community. Whosoever does not respect his parents, whosoever does not render obedience to them in things which do not run counter to the Holy Quran, and whosoever is neglectful in rendering to them the service to which they are undoubtedly entitled, he is not of my community. Whosoever does not live with his wife and her relations with gentleness, goodness, and magnanimity, he is not of my community. Whosoever deprives his neighbour of the very least good in his power, he is not of my community. Whosoever has no wish to forgive the faults of those who may have transgressed against him, and desires to nurse malice, he is not of my community. Every man or woman who is dishonest towards his or her spouse is not of my community. Whosoever in any way, violates the pledge he took at the time of *bai'at* he is not of my community. Whosoever does not really hold me to be the Promised Messiah, he is not of my community. Whosoever is not prepared to obey me in all things known to be good and accepted, he is not of my community. And whosoever, as a habit, sits among those who are hostile towards me, falling into tacit and silent agreement with them, he is not of my community. Every adulterer, debauch, drunkard, murderer, thief, gambler, dishonest person, bribe-taker, usurper, oppressor, tyrant, liar, forger, and the associate of these; and whosoever brings false accusations and scandal against his brothers and sisters he is not of my community, unless he fully repent of his misdeeds and totally break away from bad associates, turning a new leaf.

Indeed, all these things are poisons: you cannot partake of them and live, for light and darkness cannot exist together. Whosoever has a crooked nature and is not open and above

board with God, he cannot partake of the blessing which comes to those pure of heart. Indeed very fortunate are they who cleanse their heart washing away all impurities, and who make a pledge of loyalty with their God, for they shall never come to naught. It is not possible that God should disgrace them. They shall be saved from all tribulations. Extremely foolish, indeed, is he who should try to harm them, for verily they are in the lap of God Who is ever ready to support them. Who has yielded belief to God? Verily only those who are such as described above. Similarly he also is foolish who is anxious about a bold sinner, evil and full of mischief inside his heart, for he would himself be destroyed. From the day God created this heaven and earth, it has never happened that He destroyed those who were good. On the contrary for the sake of such as these He has always shown great marvels, and will show even now.

(Tabshir, Rabwah, Our Teaching, pp. 9—14)

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His Creed

— 1 —

Our creed in sum is the *Kalima* La Ilaha Ill-Allah, Muhammad al Rasul-Allah (No deity but Allah, Muhammad the Messenger of Allah). The belief we live with here, the belief we hope with God's Grace and Good-will to depart with from this-passing-world, is that our Chief and Master Hazrat Muhammad the Elect, on whom be peace and blessings of God, is Khatam al-Nabiyyin (Seal of Prophets) and Khair al-Mursalin (The best of Prophets). At his hands was faith perfected, at his hands was the Grace of God completed, and with its completion was man able to tread the straight path and reach and meet his Maker. With full certainty we believe the Holy Quran to be the last of all Heavenly Books. Not so much as a stroke or a dot can now be added to or taken away from it. No revelation or divine communicaton can now come, which seeks in any way to amend or abrogate the Ordinances of the Holy Quran. Change or modification in any of the Ordinances is now impossible. He who thinks it possible, goes out of the Circle

of Believers forthwith. In my view he becomes a disbeliever, a *Kafir*. And we believe that even to achieve a minor degree of closeness to the Right and Straight Path we must submit whole heartedly to the Holy Prophet (on whom be peace). To achieve higher degrees of closeness to the Right Path is impossible without complete submission to this Chief of Prophets. The slightest spiritual merit or excellence, the slightest rise in the spiritual scale or in the degree of nearness to God, we may not achieve except through true and perfect obedience to the Holy Prophet (and on him peace and the blessings of God).

(Izala-i-Awham Vol. I pp. 137-138)

His Glorification of God Almighty

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— 1 —

Our paradise is our God. Our highest delights are in our God. We have seen Him and found in Him loveliness of every kind. This treasure is worth having even if it is at the cost of one's life. This jewel is worth purchasing, even if the price is one's whole being. Ye unlucky ones! Run to this spring. It will quench your thirst. It is the spring of life that will save you. What shall I do? How shall I deliver this good news to human hearts? What drum shall I beat to proclaim in the streets that your God is this God? that all may hear? What potion shall I use? that the ears of man may begin to hear.

Know it, know it for certain, once you are God's God will be yours. (Kishti-i-Nuh pp. 19-20)

— 2 —

God is the light of heaven and earth. He is the source of all graces, the ultimate cause of spiritual knowledge, the spring of all mercies. He is the Ultimate Real, the Sustainer of all existence, the Refuge of the high and the low. He is the One who lifts all things out of the darkness of Nothing and clothes them with the garment of Existence. Only He exists necessarily, eternally, in His Own right. Other beings depend upon Him. The earth, the heavens, man, animals, stones, trees, spirits, bodies

all owe their existence to His Grace, His Beneficence.

(Brahin-i-Ahmadiyy III f.n. II, p. 177)

His Exaltation of the Holy Prophet

— 1 —

For the sons of Adam there is no Messenger now and no intercessor but Muhammad *Mustafa* (on whom be peace of God and His blessings). It is meet, therefore, that you try and give true love to this Messenger, Mighty, Glorious. No other human should you hold in greater esteem. Make this your rule so that in the scrolls of heaven you should be enrolled among those who obtained their salvation. And remember, salvation is not something that comes after death. True salvation begins to show and shed its luster in this very life. Who are the saved ones ? They who have certainty of faith that God is real and true, that Mohammad (on whom be peace and God's blessings) is the intercessor between God and all His creation, that there is no Prophet or Messenger under the sun equal to him, and no Book equal to the Quran. No prophet was decreed by God to live for ever but only this Honoured Prophet. Only he lives for ever and ever.

(Kishti-Nuh p. 13)

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— 2 —

The Holy Prophet (on whom peace and God's blessings), because of his good nature, largeness of mind, strength of character, modesty, love of truth, love of piety, his trust and faith in God and his devotion to Him, is, superior, above others, more perfect, higher, brighter, purer than other prophets. Therefore, God Almighty anointed him more than others with the oil of the most unique human excellences and endowed him with a mind and heart—holier, more loving, among all men—ancient or recent. God made the revelation received by him—more powerful, more comprehensive, more elevated, more inclusive than the revelation received by any man ancient or recent. Such revelation reflects the Divine Being like a mirror clean, large and wide.

(Surma Chashm-i-Arya, pp. 23-24, f. n.)

His Devotion to the Holy Quran

(1)

God, He in Whom lies our salvation and lasting happiness; we cannot meet Him except that we submit to the Holy Quran. Would that people could see what I have seen and hear what I have heard! Would that they could turn away from idle tales and run towards what is real and true.

(Islami Usul Ki Filasafi Eng. Teachings of Islam p. 131)

— 2 —

The straight path, the path to illuminations, path of certain conviction, path marked by centuries of spiritual experience, path of spiritual health and sharpness of understanding, is the path laid down by Holy Quran. It is the Holy Quran which has come to Judge and Judge authoritatively the religious controversies rampant in the world. (Izala-i Awham II pp. 523-24)

— 3 —

Of all heavenly books to be found on this earth today, the Holy Furqan is the one proved by convincing arguments—that it really is the speech of God. Its philosophy of salvation is based on truth, on the un-changing facts of human nature. The beliefs taught by it are perfect and unassailable, supported by powerful arguments or witnesses of its truth.

(Chashma Masihi p. 12)

His Experience of Revelation

— 1 —

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Before proceeding further it is necessary to remove a misconception regarding *Ilham* (revelation). *Ilham* does not mean that an idea is infused into the mind of a person who sets himself to ponder over a thing. A poet is not inspired in the religious sense when brilliant ideas flash upon him as he sits down to make verses. In such a case there is no distinction between good and bad. When the mental powers are applied to a subject, new ideas do flash upon the mind according to the genius and capacity of the thinker without any regard to the good or bad nature of the subject. If the world *Ilham* is taken to mean merely the upsurge of new

ideas, a thief or dacoit or murderer may be called *Mulham* (the one revealed unto by God) by virtue of the ingenious plans which may spring up in his mischief-designing mind for the perpetration of evil deeds. Such a view or *Ilham* (revelation) can be held only by those who are quite ignorant of the true God. Who with His word gives peace and consolation to the hearts of the righteous and bestows knowledge of spiritual truths upon those who are not aware of them.

What is *Ilham* (revelation) then? It is the living and powerful Word of God with which He speaks to or addresses one of His servants whom He has chosen or designs to choose from among all people. When these communications run on continually in a regular pattern not being disjointed or enveloped in the darkness of evil ideas, and are characterized by heavenly bliss, wisdom and power they are the Word of God with which He comforts His servants and reveals Himself to them. It is true that words are sometimes spoken to a man by way of trial but then they do not possess the qualities and power that characterize true revelation. In this early stage a person is tried and he either stumbles on account of the weakness of the flesh, or having tasted of the sweet and lifegiving fountain of revelation transforms himself and models himself upon those who have been the recipients of Divine revelation. If he does not walk in righteousness like the faithful servants of God, he is not deemed worthy of the favour and is left with nothing but vanity in his heart.

It should, moreover, be remembered that all those who receive revelation are not of equal degree in the sight of God. Even the prophets, the revelation received by whom stands on account of its clearness, force and excellence, far above the revelation received by the others, are not all upon the same level. As Almighty God says:

تلك الرسل فضلنا بعضهم على بعض

Some prophets have been exalted over others. (Al-Baqara 254)

From this it appears that revelation is but the grace of God and does not determine a man's degree in the sight of God,

for the latter depends upon the sincerity, devotion and faithfulness of a person towards God. Divine revelation is, however also a fruit of these qualities. If an answer is vouchsafed when a man entreats his Divine Master, and there is a pattern of continuity and regularity in the answers and the word is accompanied with Divine majesty and light and reveals the deep secrets of the future and hidden truths, there is no doubt it is Divine revelation. It is necessary that between the recipient of such revelation and the Divine Being there should be a very close connection such as exists in conversation between two intimate friends. When he addresses his prayers to Almighty God, an answer is vouchsafed to him in sweet and eloquent words proceeding from the Divine Being which is not the result of his own desires or of any deliberation or reflection on his part. Should he be continually graced with such words and answers, then surely the word which comes to him is the Word of God and he has honour in the Divine presence.

But this gift of pure and living words, revealed with clearness from God and not mixed with low desires, is not granted to any but those whose hearts are filled with a high degree of faith and sincerity and whose life exhibits a true pattern of virtue and righteousness. True and pure revelation unveils the mighty wonders of God. Very often an effulgent light is created and with it comes a bright and majestic revelation. What greater blessing or happiness can be conceived than speaking to the Creator of the earth and heavens and being spoken to by Him? In this world the face of God is revealed by His Word and, therefore, the recipient of His Word enjoys the favour of His sight.

It must, however, be remembered that the mere utterance of words and phrases not clearly recognized as proceeding from God, does not invest them with the character of Divine revelation. A person who finds himself in this condition is really being tried by God. For Almighty God sometims tries men who are remiss and negligent in the performance of their duties to-

wards Him by infusing certain words or phrases into their minds or causing them to be uttered from their lips with respect to which they are like blind men, not knowing whether the words proceed from God or satan. A person who is thus tried by God should repent and turn to God and reform himself.

The righteous man to whom the doors of Divine revelation are thrown wide open and who is spoken to by God in words which possess light, sweetness, majesty, deep significance and more than mortal wisdom, whose entreaties and supplications are answered by the Almighty as often as they are urged, who addresses his supplications, to the Almighty repeatedly and receives answers thereto in a state of wakefulness, whose prayers are accepted several times a day, who is continuously enlightened of excellent truths, beneficent principles and deep secrets through the revelation which he receives, the person upon whom these favours are showered must be deeply grateful to God and devote himself wholly to His service for him has He chosen of His rich Grace and Mercy and him has He made an heir to all the blessings which He has granted to the righteous before. But this highest Divine favour is rarely granted and those to whom it is granted consider every other blessing as naught in comparison with this.

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It is among the Muslims that individuals have always been raised to this spiritual eminence. Islam is in fact the only religion in which God draws His servant to Him and speaks to him and through him. He makes his habitation within his heart and draws him up to heaven. He bestows upon him all the blessings which He has ever bestowed upon the righteous before him. Ah! the world is blind and does not know what a man may attain to if he approaches nearer to God. The people of the world do not care to take a single step to attain nearness of God; but him who is pilgrim on this path they either declare an heretic or worship as God.

(Tabshir, Rabwah, The Teachings of Islam, pp. 156-162)

— 2 —

I have seen Jesus (on whom be peace) many a time in **Kashf** (vision in the waking state), and I have met some of the prophets, while fully awake; I have also seen our Chief, Master and Leader, the Prophet Muhammad (may peace and the blessings of God be upon him) many a time in the waking state, and I have talked to him—in such a clear state of waking that sleep or drowsiness had nothing to do with it. I have also met some of the dead at their graves or other places, while awake; and have talked to them. I very well know that such meeting with the dead in the waking state is possible; not only can we meet, we can also talk, and even have a handshake. Between this and the ordinary state of waking there is no difference in experience; one realises that one is in this very world; one has the same ears, the same eyes, and the same tongue; but deeper reflection reveals a different universe. The world has no realisation of this sort of experience, for the world lives a life of indifference. This experience is a gift from heaven; it is for those who are endowed with new senses. This is a fact—actual and true. (Tabshir, Rabwah, Jesus in India, p. 43)

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His Interpretation of Salvation

— 1 —

It is regrettable, however, that most people are ignorant of the true meaning of salvation. With the Christians, salvation means deliverance from punishment for sin, but this is not the true meaning of salvation. A man might never have committed fornication, he might never have been guilty of theft, nor of bearing false witness, nor of murder, nor might he have committed any other sin, so far as he knows, and yet he might be deprived of salvation, for, salvation means really the attainment of that abiding peace which man's nature has been made to aspire and which is attained after cultivating a personal love for God—after

full God-realisation and developing the most intimate connection with Him. An essential of salvation is the welling up of love on both sides. Often-times, however, man mistakenly seeks peace and pleasure in things which in the long run add to his pain and worries. Many people, for instance, seek peace in profligacy; day and night they indulge in drinking and lustful pursuits and are afflicted at last with many deadly diseases—they depart from this world at last, with apoplexy, paralysis lock-jaw or with intestinal ulcer or ulcer of liver, or, again, with the shameful diseases like syphilis or gonorrhoea. And because their energies are sapped prematurely, they do not attain the average span of life. Ultimately, it becomes clear to them that the things, they had thought would bring peace and pleasure, were really the things which had contributed to their ruin. Again, some people look for peace and pleasure in worldly honour, in name, and in the pursuit of rank and office; they remain ignorant of the real object of life. These too end their lives with regrets. Others again, collect wealth, thinking that this would bring them peace. In the end, however, they leave behind all their amassed wealth and, with a bitter heart drink the painful cup of death. For a seeker after truth, the question to consider, therefore, is: how to attain true peace and pleasure which might bring lasting bliss? In fact, the sign of a true religion is that it should bring this peace and pleasure within one's reach. The Holy Quran leads us towards the delicate truth, that this lasting peace is to be found in true God-realisation,—in the perfect and pure individual love of the Being Who has no equal, and in perfect faith which might create in one the restlessness of a lover. It is easy to set out these few words, but it is not easy to explain them within the scope even of a volume. (Tabshir, Rabwah, Fountain of Christianity, pp. 40-41)

His Exposition of Heaven and Hell

— 1 —

What is the object of religion? None other than that, after attaining to a sure faith in the existence and attributes

of God, a man should free himself from selfish desires; a man should have his individual relation of love with God; for this, in fact, is the paradise which in the hereafter will have various manifestations. To remain ignorant of God, to be away from Him and not to have true love for Him—this, in fact is the Hell which in the hereafter will find various manifestations.

And it is extremely unreasonable and derogatory of the God of Power and Glory that after man is thrown into Hell, only His severe attributes should continue to manifest themselves, that the attributes of mercy and forgiveness should never come into play and that His attributes of kindness and mercy should remain as if they have been suspended for ever. But no. From what God has said in His powerful Quran, it appears that for a long time which, consistenly with human weakness, has been described metaphorically by the word *abad* (always), the inmates of Hell would abide in Hell, but then the attribute of mercy and kindness would manifest itself and God would put His Hand into Hell and as many as would contain in His Hand would be taken out. Therefore, this *Hadith* too hints at the salvation of all; for the Hand of God, like God, is infinite and no one can remain outside God's Hand.

(Tabshir, Rabwah, Fountain of Christianity, pp. 31-54)

His Future

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— 1 —

"God the Excellent has informed me again and again that He will grant me great glory and will instill my love into the hearts of people and will cause my movement to spread in the entire world and will make my sect supreme above all other sects and members of my sect will attain to such excellence in knowledge and learning that by the light of their truth and by the dint of their arguments and signs, they will convince all. Every nation will drink of this fountain and this Movement will

grow and prosper, so that finally it will encompass the whole world.

Many obstacles will be encountered and many trials will come. But God will remove all of them from the way and will fulfil His promise. And God spoke to me saying: "I will shower blessings after blessings on you so much so that kings (and heads of states) will seek blessings from thy clothing." So, O ye who hear, remember these words and keep these prophecies secure in your boxes, for, it is the word of God which must one day come to pass". (Tajalliati Ilahia, pp. 21-23)

'O mankind! hearken, this is the prophecy of God Who made the Heaven and the Earth. He will spread this Movement in all the countries and will give it supremacy over all through reason and argument. Remember no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus, son of Mary, descend from the sky and then their children who survive them will also pass away and none of them will see Jesus, son of Mary, coming from the heaven. Generations will also perish and they too will not see the son of Mary descend from heaven. Then will God create restlessness in their hearts; that the day of the glory of the Cross, they will say, has passed away and the world had taken another turn but Jesus, son of Mary, has still not come down from heaven. Then all the wise people will discard this belief and the third century from today will not have completed when all those who have been waiting for Jesus, both Muslims and Christians will despair of his coming, entertain misgivings and shall give up their belief and there will be only one Faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hand. It will now grow and blossom forth and none dare retard its growth'.

(Tazkira-tush Shahadatain pp. 64-65)

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